THE PACIFIC

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THE SEEKERS.

On life's high trails two pilgrims met,
And east and west their ways were set.

Said one: "I seek the towers tall
That shelter Morlin's mystic hall.

"There shall I learn his secrets grave
Until the earth shall be my slave.

"I leave the valley's peace to roam;
I bid farewell to love and home."

Said one: "I from the heights come down
To seek the valley kind and brown.

"There shall I learn from seed and sod
The quickest pathway unto God.

"There shall I find my heart's desire
Beside a humble hearthside fire."

Then on they went with pitying thought,
Each leaving what the other sought!

—Arthur W. Peach.

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THE PACIFIC

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AN IMPRESSIVE PRESENTATION OF THE PRINCIPLES OF THE CHRISTIAN RELIGION.

It is safe to say that the students of the University of California never had the fundamental principles of the Christian Religion so impressively presented to them as they were presented by Raymond Robins in the series of addresses given by him in one of the University assembly halls last week. The deep impression was made not so much by what he said as by the manner of saying it and the fact, at the front all the time, that it all came out of his own experience.

Mr. Robins' first sentences were such as to command instant attention. He remarked to the students that he was going to treat them as if they were of special importance in the world, with the thought that they were to go out from the University and have large part in shaping the future of the nation; and that, accordingly, much depended on what they were while here in the University.

The first two addresses were on "The College Man and Civic Leadership," and "Modern Industrialism and Its Relation to Capital and Labor." No student could listen, as several thousand did each evening, and fail to realize that no matter where his lot in life should be cast when he should leave the University there would be a fine field for service and that the heroic would in one way and another be as much in demand in the future as in the past if the world were to be made to move along the path of progress.

Here and there, through his addresses, Mr. Robins would ask, what has this to do with Religion? and then in a graphic way he would show how it all linked up with the Man of Nazareth.

There was to the fore in these addresses so little about Religion that his hearers would follow him unaware of the goal to which he was leading them, coinciding in all that he said, and then all of a sudden find the whole thing so linked with the teachings of Jesus that separation was utterly impossible.

It is not surprising that when the third evening Mr. Robins spoke on "Mastery and Power," at least eight hundred students responded to the call of the Christ as it came to them through this modern gospel herald.

We give here the card he distributes for signatures:

"Grateful for the deeper revelation I have received of the power and meaning of the Gospel of Jesus Christ, and believing that Christian living is the only way for the complete redemption of the individual and social life, and desiring to do God's will and to have his power in my personal experience and life work—

I hereby make decision to seek a daily life of victory and fellowship in service with Jesus Christ as Savior and Lord."

Mr. Robins spoke for an hour and a half each evening, and then answered questions for another hour.

An outline of his final address, which was on "Faith," will be found in The Pacific this week.

That was an inspiring address; but the first two, dealing with the practical affairs of life, with things in the work-a-day world, with business and politics and the application thereunto of the principles and teachings of the Galileean—these, born out of his own remarkable experience, are the addresses that will bear fruit in the lives of the students in the years to come, in city and state and nation. But, not without faith, and so in the finality we cannot separate the addresses in any such way. This, should be said: If Mr. Robins had given the address on "Faith" first, he would not have made the impression which he did make. Faith is the fundamental thing, but in the series of addresses it came wisely at the last—all the things Mr. Robins would have these young men do for the state, the nation, the world, all that their age calls them to do, they can do if they have faith—such faith as Moses and Paul and Savonarola and Luther, and Wesley had when they discerned God's plans for the world.

THE OLD ORDER PASSING.

No matter which side wins, it is evident, at this date, to all well-informed persons, that the great European war now in progress marks an epoch in the world's history.

The thought in the minds of the Entente allies is that they are fighting to kill Prussianism, German militarism. The indications are that it will be killed, and likewise militarism among themselves.

Month after month since the war began the individualistic system of industry in the United Kingdom has been crumbling, giving way to co-operative industrial organization, and whatever reaction there may be after the end of the war can be only temporary. Seeing that her only chance for winning rested in the throwing away of her individualistic tenets and adopting some such co-operative organization as had created Germany's industrial strength England has been at this throwing away work as rapidly as she could be at it. The people had to be informed, enlightened, educated, led and guided, not driven to it. One of the latest messages from London reads:

"Today preparations are being made to plant the commons to sow the parks to use the waste land of the four Kingdoms. In so far as it is possible, the land of England is to be made to support the people of England. Land laws are threatened with complete abolition, all the old evils which for a century have been the topic of endless futile discussion seem on the point of being swept away, and under a German lash the United Kingdom is making herself over, as her far-sighted sons had long hoped she might make herself over."

And the United Kingdom will remain made over. It will get back for a time to some of the old individualism, but nothing of that sort can last. The whole world is fast going on to something other and better.

Our civilization—our business and industrial systems are frightfully inefficient. The world is going to have efficiency, and it is going to have it for the profit of the many, not of the few. There is no such thing as efficiency if it be not for the good of all. That which is efficient is always characterized by **useful** activity; it is competent, potent. And must operate as to the whole, never exclusively.

CHRONICLE AND COMMENT.

Dr. Howard Agnew Johnston, one of the leading Presbyterian ministers, goes soon on a visit to the Orient where he will lecture on 'Christian Evidences."

Bibles have risen in price 80 percent since the war began. The leather used in their binding has been used largely by the British government for lining overcoats for soldiers.

Washington Gladden was elected president of the Religious Education Association at the meeting in Boston last week. Among the directors are: President Nash of the Pacific School of Religion; Dean Brown of Yale and Doremus Scudder of Tokio, Japan.

At a recent Y. M. C. A. meeting in Brooklyn some one asked Dr. Cadman this question: "Can a man be a good Christian who does not believe in all passages or books of the Bible, such as the account of creation given in Genesis? "And the answer was: "He can. He can take any account of the creation he pleases, and be a Christian, but he cannot be a Christian and put sand in the sugar."

As British Premier, Lloyd George, a Welsh Baptist, now has large direction of the Church of England. There now rests with him the appointment of the archbishops of Canterbury and York, the bishops of the Established Church, the patronage of the English deaneries and twenty-five canonries, besides two hundred livings in the absolute gift of the Crown, and 176 benefices in the alternate of the Crown and other patrons.

After the Rev. Dr. Cadman resigned as chaplain of the National Guard Major Gen. O'Ryan wrote to him: "We can readily secure the services of a chaplain to attend the regimental formations prescribed by regulations, but we cannot find a Cadman to inspire our officers and men as you have inspired them, and to inform the public of our ideals and standards in the manner that you have instructed them. Because your resignation will render you foot-loose and report free your field will be broadened and your opportunity for accomplishment increased. To tie you down to one regiment would not be in accordance with correct principles of scientific military management. Your field should be broader, and while there is no office of chaplain to the National Guard as a whole, the office is unofficially created, and you are designated to fill it."

The Rev. Dr. Jowett of the Fifth Avenue Presbyterian Church, New York City, has been called to succeed Dr. Campbell Morgan at Westminster Chapel, London. Dr. Jowett is a native of Halifax, England. He was educated at the University of Edinburgh and at Oxford. His first pastorate was with a Congregational church at Newcastle-on-Tyne. He went thence to Carr's Lane Church, Birmingham, the church made forever famous by Dr. Dale. In 191 he came to the Fifth Avenue Presbyterian Church, New York. To such a man as Dr. Jowett the call to return to England in this time of catastrophe and unprecedented need will appeal powerfully and there are many reasons for the belief that he may go. Since the war broke out he has spent in England all the time he could spare from his New York work. He could, however, have gone to the City Temple and did not.

We stated in our "Chronicle and Comment" last week that two thousand French priests had been killed in the war in Europe. Since then we have come upon the following: "A French soldier lay dying in the ward of a military hospital. He asked for a priest as he desired absolution before he died. 'There are no priests here,' said the nurse, 'they are all fighting for France.' A wounded man in another bed painfully raised his head. I am a priest, he said, and slowly dragged himself across the ward to kneel beside his dying comrade. The Sister hovered anxiously at a distance, fearing for her patients, yet hesitating to interrupt the priest in his sacred ministrations. At last she thought that the strength of both would be exhausted. She touched the wounded priest to raise him, but he heeded not, and bending nearer she saw that priest and penitent, comrades still, had passed into Peace Eternal."

The New York Times of Monday, February 26, stated that the Rev. Henry Frank had resigned as pastor of the Metropolitan Independent Church in New York City and had accepted the call to the new Independent Church in San Francisco. Mr. Frank is to begin a Sunday morning service in the Columbia Theater on the 18th of this month. We had supposed from statements made not long ago in San Francisco that Mr. Frank was coming first to look over the field. But it apears that he has burned the bridges behind him and is to cast his lot in San Francisco. Mr. Frank has acquired considerable fame in the lecture field. The late Frederick Palmer, the noted war correspondent, wrote of him two or three years ago: "Mr. Frank ranks easily with the most polished and eloquent of speakers. No audience can listen to his fervid and impassioned eloquence without feeling the thrill of his magnetic personality." Elbert Hubbard has remarked concerning him: "One of the biggest and best men on the American platform." Among his notable addresses are: The Call of the New Humanism. Is the Search for God in Vain? The Religion of Social Democracy. Bergson: The Apotheosis of Infinite Life. Spinoza: The God-Gripped Mind of Cosmic Vision. Can Science Answer the Riddle of the Grave? Has Mankind Advanced Since the Days of Pericles?

SOME RECENT UTTERANCES BY CHARLES R. BROWN ON PREACHING.

In an Eastern publication we came upon recently, an address by Dean Brown, of the Yale School of Religion, on "Preaching," we quote a few thoughts:

"I believe that the Gospel of Jesus Christ should be made as fresh and modern as the morning paper in its phrasing, its accents, and in its adaptation to current needs. I believe that it should be made as winsome as a June morning by clothing it in the finest literary form within reach and by giving the presentation of it all possible graces of public speech. But if we rob it of that age-long something which renders it awe-inspiring, mysterious, divine, in its power to search out the moral weakness of the human heart, then we not declarng the whole counsel of God. If we fall into the habit of presenting easy little sections of it, which are no better than so much moral soothing-syrup to some of the comfortable and prosperous sinners sitting there in the pews before us, then we are declaring only a fragment of the mind of Christ. Where the more searching demands of the gospel are withheld from any congregation, the people become spiritually anemic.

"If you are to teach other people how to live, with any sort of efficiency in your teaching, then you must do a lot of living yourself and do it first.

"The people once asked Joan of Arc as to the secret of her power over the French soldiers. It was a straight question and she gave them a straight answer: 'I tell my men to go in boldly against the English, and then I go in boldly myself.' If you stand outside of the Christian

life in its more searching and exacting requirements, merely pointing the way for others, then you might just as well save your breath. You will only make yourself worth listening to when you have gone in boldly and wholeheartedly yourself."

"In my own experience as a pastor I know that I never spent an afternoon or an evening going from house to house from store to store, from office to office, from shop to shop, in personal conference with men and women that they did not teach me a great deal more than I taught them.

"Go to that hard-headed, successful, business man and try your rosy, economic theories on him, indicating what a thorough application of the principles of the sermon on the Mount would mean in his case. Give him a chance to talk back, to show you his side of it, and possibly let daylight into some of your notions which are sentimental rather than sound."

"It is much easier to stand up behind the breast works of a large pulpit and bombard the people in the pews with a set of carefully selected proof texts and moral exhortations than it is to go after them one by one, dealing with their doubts and difficulties, their sorrows and their sins at arms length."

ORGANIZED LABOR AND THE SALOON.

We have marveled often at the attitude of Organized Labor in San Francisco toward the saloon. It did look for a while last year, after some representatives had made investigations as to the working of prohibition in Seattle and Portland, that the long-time friendless of the labor element in San Francisco to the saloon might be altered. But it was not in any organized way, though it doubtless was in a few individual cases. But Labor will understand yet and will ally itself with the enemies of the saloon. The following from the Denver Labor Bulletin of February 3, 1917, the organ of Organized Labor in Denver, indicates what must eventually be the position everywhere:

"Frequently the Bulletin receives letters from other sections of the country asking what effect state-wide Prohibition has had upon wage-earners and the labor movement of Colorado. To these we are always pleased to reply that the law had worked a wonderful revolution for good, and that at least 75 per cent of the union voters who were against the amendment would vote to retain it now should the occasion rise. Last fall when it was sought to amend the law to permit the manufacture and sale of beer in this state, the proposition was defeated by an adverse majority of 89,000 votes.

"There are more well fed, better clothed and happy families of working people in Colorado than ever before. Especially have members of organized labor realized during the past year the fallacy of that old slogan about the saloon being 'the poor man's club.' They have discovered that this so-called 'poor man's club' got a very large share of their earnings, which now goes to support the family or establish a bank account.

"The Bulletin has no hesitancy in saying that on the whole the condition of Colorado working people is at least 50 per cent better as a result of state-wide Prohibition. The increase in savings deposits last year was truly remarkable, and retail merchants declare collections are from 40 to 60 per cent better under Prohibition than when the saloon door stood wide open to invite the wage-earner bearing a pay envelope.

"During the week preceding Christmas the banks of Denver paid out over one-half million dollars to members of savings clubs, practically all of whom were wage-earners. This great amount of money was really an accumulation that had hitherto been spent for liquor or its accessories.

"Today it is practically impossible to find a member of organized labor in Colorado advocating a return of former conditions with the open saloon and its accompanying crime."

A LAW WHICH OUGHT NOT TO BE.

A California law which has come down from the past prohibits devises and bequests for charitable purposes of more than one third of an estate. It is a law which deprives religious, educational and philanthropic institutions of considerable money which would otherwise go to them. For example: There is now in California a man who, having no desendants desires to leave his estate for the benefit of unfortunate children. It is possible only by an evasion of the law difficult to accomplish. Not long ago a resident of Los Angeles who wished to give more than one-third of his estate to a California educational institution had to become a resident of another state in order to do it.

So little can be said for such a law and so much against it that it seems the height of folly to retain it. But it requires concerted action to get rid of a bad law as well as to get a good one enacted. Requests for the repeal of this prohibition are going up to Sacramento from individuals and organizations. All persons having any influence there whatever should join in the request for repeal.

HOW THE IDEA OF GOD DEVELOPED DOWN THE AGES.

(Report of Sunday Evening sermon by Albert W. Palmer at Plymouth Church, Oakland, in series on "The Passing and the Permanent in Religion.)

The idea of God persistently haunts the human mind. No atheistic civilization has ever existed. Individuals here and there may declare themselves atheists but the mass of humanity believes in God. Conceptions of God differ, and even contradict one another, but the necessity of some kind of God seems to be inherent in the nature of human life. Buddha came as near being an atheist as any great religious leader the world has seen but human nature avenged itself on him for his followers have made Buddha himself a god and worship him. The statues of Buddha sitting on the lotus leaf amid eternal calm, with the worshippers praying before him, bear eloquent testimony to the impossibility of a religion without a god.

The Bible bears within it the evidence of a developing and deepening conception of God on the part of the Hebrew people which is most interesting and which helps explain some of the curious and even repulsive things to be found in the Old Testament.

For example, there are traces of primitive polytheism in the book of Genesis where God says "Let us make man in our image," and in those curious stories where Rachel steals her father's teraphim or household gods and where Micah complains that the Danites have stolen his gods. Even in David's day the Hebrews, while worshipping Jehovah as their own tribal god, thought of other gods as ruling over the Moabites and Philistines and other nations round about. It is only with Amos and Jeremiah that Hebrew religion rises to the level of true monotheism.

The Bible also records the growth of higher ideas about

the character of God. To the primitive Hebrew he is bloodthirsty and relentless—requiring human sacrifice. Even in the Book of Deuteronomy God has a double standard of ethics—one for the Hebrew and quite a different and less merciful one for the foreigner. But at last the religious thought of the Hebrews came to the exalted standard revealed in such sentences as this: "All souls are mine saith the Lord" and, "Shall not the judge of all the earth do right?" So Hebrew religious thought beat its music out until in the fullness of time, Jesus came with his crowning revelation of God as the spiritual Father of all mankind. In the Lord's prayer, the parable of the prodigal son, the interview with the woman of Samaria we find the supreme word in the Bible about the nature and love of God.

In the centuries since Jesus the Christian thought of God has been profoundly influenced by the drift of historic events and the progress of human knowledge.

For example the surrender of the Roman Empire to Christianity resulted in a swing toward polytheism as the saints and madonnas of various names replaced the old pagan gods and goddesses in the heathen temples.

Again in the eighteenth century with the discoveries of Sir Isaac Newton in the background and the emphasis on mechanics and mathematics, God came to be thought of as a great Master Craftsman or Architect and the Universe as a machine which he had made. God was thought of as standing outside the machine and only breaking in on rare occasions to work a miracle.

But with the emphasis in modern thought on biology and evolution there is growing up a more vital conception of God as indwelling and present and of our relationship with him as living and immediate—"closer is He than breathing and nearer than hands or feet." In this better conception of our day God is still at work creating the Universe, and our task is to learn how He works and join Him in His great tasks. Religion becomes a communion and fellowship with "the Father who worketh even until now" and "every common bush is aflame with God."

There is reason to believe that we stand on the verge of a new discovery of God—a clearer consciousness of His reality and presence than the race has ever yet attained. We are laying hold of God not as a far off abstract. "First Cause' but as a living presence in harmony with whom we find peace and health and serenity and power.

INFLUENCE OF CHURCHES GREATLY CURTAILED BY MEXICO'S NEW CONSTITUTION.

Mexico's new constitution was promulgated throughout the republic on the 5th of February. Press correspondence from Mexico City states:

"Strict Government regulation of the church is provided for in the new Constitution. All ministers of whatever cult must be Mexicans by birth. This regulation will cause removal from their pastorates of about 2,500 Spanish priests. Probably not more than ten American ministers are in Mexico at present. English and German clergymen are equally few, but there are many Frenchmen among the Catholic clergy of Mexico. No minister of any cult will be permitted to teach in the public schools; clergymen may give instruction only in the higher grades of the private schools and no religious sect will be permitted to establish or direct schools of primary instruction.

The Constitution states that the State cannot recognize any compact which will tend to lower, lose or sacrifice the liberty of man, either through work, education or a religious vow, and that therefore the law will not tolerate monastic orders nor permit the establishment of such by any denomination for whatever object.

Every man will have the liberty to profess the religious belief of his desire and to practice the ceremonies and devotions of that religion in the churches or in his private house and this shall not be considered a misdemeanor punishable by law. All public religious observances shall be celebrated within the churches which always shall be under the vigilance of the authorities.

Marriage is to be regarded as a civil contract. The simple promise to speak the truth and assume the obligations is sufficient to constitute marriage. The law will recognize the personality of any sect. Ministers will be considered as professional men and subject to the laws and regulations governing professional men. The State Legislatures will regulate the maximum number of ministers of each cult within their States. Ministers in public reunion or formal private meeting or in the acts of the cult or in religious propaganda shall not criticise the fundamental laws of the country, the authorities in particular or the Government in general. They shall not have the right to vote or to be voted for, or the right to associate themselves in poltical affairs.'

RAYMOND ROBINS' ADDRESS ON "FAITH."

The closing address by Raymond Robins in the series to University of California students was on "Faith." Harmon Gymnasium was crowded, and the address from beginning to end made a deep impression.

We give his address here greatly condensed; sometimes in his own words, but even then with many breaks and omissions that are not indicated; sometimes only in substance:

"No man or woman here shall live a great life except as that life is fore-shadowed by a great faith. Back of every material improvement is a great faith. The Campanile and all other achievements of human genius existed first in the brain of some man or woman. Men can never know the fulfilment of the promise of the heart except as some great faith leads them on. We can not always see our way. We have to be held firm from some far-off center. The shadow hours come to all. We all know them. I have known them and have felt the need for a great faith that will look on beyond to the hour of final achievement.

"We must have faith first in the moral order of the universe. Men may lie, but nature does not. We must have faith in God walking through the centuries, so that when we cannot find him in the present hour we can find him in the centuries.

"I like to think of Moses, slow of speech and hesitant for the great adventure, who found the sense of God in the burning bush and became a leader that shall live for all time; of Paul, the persecutor, courageous, persistent, who became the first apostle to the gentiles and who spoke words that shall never die, who met martyrdom with courage; of Savanarola, who found the city of Florence Godless and made it God-fearing.

"I like to think of Luther in his cell at Erfurt. I like to sense his protest against the sale of indulgences. I like to see him standing and nailing his theses on the door of the church at Wittenburg, a tremendous contribution to the liberty of the human mind. I like to see him on the stairs at Worms, men whispering in his ears, 'Recant; remember Huss.' And these were no idle words.

"I like to sense old Luther quailing under the pressure of the hour, but coming back and saying, 'Here I stand, I can do no other. God help me,' and the freedom of the

human mind, the moral liberty of mankind, is won for his faith and for all other faiths, a supreme achievement for the human race.

"I like to think of Cromwell, that old rugged farmer from Ives, who in the dark hour for the liberty of the Anglo-Saxon race said, 'I can raise a body of men with the fear of God in their hearts,' and who brought together a body of farmers who, though at first the laughing stock of London courts, never lost a battle, and, with the cry, 'God is with us,' won the freedom of the Anglo-Saxon world for a thousand years."

After picturing God in history in these and other ways, showing what these men of faith had been able to accomplish, Mr. Robins turned to the present and to the young men and young women before him:

"Dare to believe that we are going to meet the issues of our time, and that the great problems of human society are to be solved, that working men and their families are to be clothed, housed, fed, given the opportunity of abundant life in terms that satisfy the conscience. Dare to believe that freedom and democracy are to be realized, and to take your little part in the struggle.

"Have faith in yourself. I am satisfied that if you feel profoundly that every one of you is essential to the fulfillment of God's plans in the world that you shall do your best. Feel the dignity of personality and see that you are essential to the universe. The universe will never be quite so good if you fail in your part. Have faith in yourselves and in the great program of the centuries. Believe in God as a living power."

Speaking next out of his own life experience he said:

"I have had three great master motives, and I was loyal to each. The first motive was money. There is no one of you that could be more loyal to that motive, or that would pay a biger price to find money. I went after money, and that lasted until I had made a little money and was in a room in New York with five thousand acres of rich mineral land to sell and with a crowd of young people who had money and little else."

"A hatchet-faced lawyer of about 45 came in and began to work the wheels in his head. He uncovered the fact that I did not own the land I was trying to sell, but held it under options. These options the lawyer brought out by skillful questioning would shortly expire, so that it was necessary for me to sell quickly. I sold for $12,000 less profit than I would have done if that lawyer had not come in. I was on the sea on the Atlantic Coast next going south. I was thinking of that man and of the set of brains he had in his upper story.

"I said to myself, 'To have a brain that works like that man's is the greatest thing in the world,' and I started in to be a lawyer. I worked overtime at it and got the degree of LL.B. written on a parchment in a language I cannot read, but signed by three noted judges, who are now all dead and probably had to answer for it."

The next light he said came to him on the trail to the Klondyke when he saw some of his companions calm under provocation that overcame him, when he asked them how they did it they replied that they were trying to be Christians.

"I told them to can that junk. I thought that book (taking up the Bible which lay on his desk,) was a lot of priest-craft, preserved for financial reasons, and that the church was for rich folks with plenty of leisure.

"I thought of the preachers as being men who got the most money for the least work of anybody in the world. That will show you how ignorant I was, as ignorant as those of you who think the same way."

"Then, continued Robins, I went a thousand miles over snow, I came to a mission of the Roman Catholic Church, the Mission of the Holy Cross. I went into the mission because of the bitter blast and for the shelter and slept in bed for the first time in three months. There was one man there that just shone forth out of every other company I had seen in the north, a graduate of Johns Hopkins University, a graduate in law and a man who had been a leader at the bar."

Bereft of wife and child this man had given up his practice and travelled over the world. While in the Alps he was lost in a terrific snow storm and was found by some brothers from a monastery. The old abbot had talked with him and had shown him God and the Christ, and told him that he would have is wife and child with him in all eternity. This man had then entered the Jesuit seminary in Paris and after seven years had been ordained a priest and sent to the north. He was the best white man on snow shoes in the north, and was the light of the monastery."

In a graphic way Mr. Robins told how in that monastery in converstions with that consecrated priest there had come to him the thought that the priest had a pearl of great price, the greatest thing in all the world.

But he was not ready yet to enter into life, real life, the Christian life. Continuing his story he said later:

"We were crossing one of the most difficult passes in the world. To go over the pass usually required nine days. We had taken food for thirteen days. The snow was heavy and the pass was terrible. We had been out fourteen days. We were on the mountain side in the pitiless Arctic north.

"The terror of the north is not the cold or the hunger, but the silence. The world is wrapped up in ice and in a snow blanket and is utterly still. You have a feeling that the world is dead, and that God is dead, and that in a little while you will be dead."

Then with the thought that his final hour on earth had come, in great despair, he cursed God for what had come to him. But soon he sprang up from his seat in the snow and pressed on and faced in a little while over a ridge a great snowy cross. Bewildered by the sight,he thought for a time that it was an hallucination: that his mind was giving way. Retreating at times, at times going forward, mastering his awful fear finally, he saw at last that he stood by an actual cross there in that Arctic wild—one erected by priests over the grave of a dead miner.

And then and there on that Arctic mountainside, after that fearful experience and that momentary cursing of God, there came to him finally a sense of what the Cross meant to the world—such a sense as he had never before had, and he willed to triumph over the deadly difficulties of the winter trail, to which he was for a time about to yield, and to find out what actually lay behind the Cross, that great living and life-giving power in the world for nineteen hundred years.

That which a few months later he rested on were the words of Christ: "If any man willeth to do my will, he shall know of the doctrine whether it be of God or whether I speak of myself."

Linking past with present, Mr. Robins remarked:

"Eighteen years have passed away since then. I was then a union miner in the north, but I was never in possession of myself until this manner of life came to me. I have always been complete master of myself since, and I have absolute confidence that the truth will win, that there is nothing strong but justice, nothing sure but truth, that it ts better to spend five minutes in obedience to the supreme truth than fifty years in wabbling in the trifling uncertainties of human experience."

Among the closing thoughts of the address were sugges-

tions as to the things which minister to the Christian life. We give only an outline:

The first food of the human soul is prayer, the cry of the heart to God. The next food of the Christian life is this book, the Bible. I believe it is the supreme, eternal truth that this record is the absolute source of spiritual power in this world, and that it quickens and fulfills. I don't want to live a day without some portion of the Bible.

The third great source of Christian power is fellowship. You cannot live the Christian life alone. I wish you would join a church, the church you like the best, in which you will be the happiest, and in which your nature will find its best expression.

My final word is service. You should be able to help others to the stronger, manlier, nobler life. Living Christians beget other Christians. You cannot live on the past achievements of the human race. The great enthusiasms are reserved for those who live for great causes.

A LETTER FROM ONE OF OUR MISSIONARIES IN CHINA.

Embarking with my daughter Miss Josephine on the "Empress of Russia" at Victoria, Aug. 11, we found our selves part of a large number of missionaries. The steamer delayed a few hours to take on several car loads of parcel post packages, most of them for Petrograd. We left the steamer at Yokohama, and spent about two weeks in Japan. An interesting episode was a trip to Karuizawa, high up in the mountains, about four thousand feet above sea level. It was reached by a railroad which toward the upper end of the road passed thru twenty-six tunnels in making a climb of about 1,000 feet. Some folks wonder why the road was not made to wind around with an easy grade. It would have had to be very crooked, and, most of the way, blasted out of the solid rock. Then too,, Karuisawa is near a volcanic center where earthquakes are frequent; also terrific rain storms are liable to occur, and hence tunnels are safer than bridges. No flood can sweep them away; and only a quake that would split the mountain could damage them. The railroad is to be of great strategic value. It will afford a back way between Tokio and the western end of Nippon, and also to the north side of the island.

Setting out for Korea, we went by rail from Tokio to Kobe along the near sea route; but we passed thru many tunnels, especially as we approached Osaka. After a very interesting Sabbath in Kobe we continued on to Shimoniseki, across broad plains, up and down fertile valleys, and thru many tunnels. A night trip on a steamer landed us in the morning in Korea; and that evening landed us by rail in Seoul. On this line also we passed thru many tunnels.

There was cholera at some of the Japanese sea ports; and a conditional quarantine at Fen-ten, the Korean port. We came thru all right; but the next day, on the train from Fen-ten to Seoul, a Japanese passenger developed cholera; and all the passengers were detained. On the heels of this a deluging rain storm so damaged the road as to stop travel for a day or so.

In Seoul (commonly spoken s o u l) we found much of interest. One thing was a Union Christian Medical College with a faculty of ten odd professors. Among these are Japanese and even Korean physicians. When we arrived in Seoul about 9 P. M.; and no one met us, a secretary of the Japanese Y. M. C. A. came forward, and took word of our arrival to a near by medical missionary. We were informed that the Japanese and Korean pastors are on very good terms with each other. Also we learned that there are now five hundred Japanese physicians in Korea, all regularly licensed by the government; and some of them have studied in Europe. Foreign physicians all have to pass examination and be licensed by the government; and it is no mere form. We heard of one who got plucked.

Japan gives Korea a regular educational system like that in Japan, though it is said to cover less ground. We saw large buildings full of bright and busy students. Those who have finished the course can go to Japan for advanced courses; but they cannot, we are told, go abroad to study without a passport; and this, not one in a hundred can obtain. This is shrewd; but is it wise? Perhaps the government finds as many of these young students cherishing resentment that it does not want them to go abroad, and create anti-Japanese sentiment.

So far as we observed the Koreans are just as brainy a race as are the Japanese; and they are said to be much more apt at learning new languages. I was told that any Korean who acquires the Japanese language, and is not unfriendly to them, is sure of good employment. He will receive perhaps one fifth as much wages as a Japanese would be paid for the same work; but in this the Japanese are copying Westerners in our employing of Japanese or Chinese.

I saw several Koreans by the side of a street in their white flowing dress, who were shoveling dirt onto the road bed. One had a long handed spade, and four others, two on each side, had hold of the ends of a rope tied in the middle to the spade just above the blade. The first man pushed the spade into the clay, and the other four pulled it over into the road. It was neat, dignified work; but, Oh, the efficiency!

Japan is carrying a heavy load of taxes; and I inquired how this affected the Koreans. Answers hardly agreed; but the impression I got was that as the burden was especially heavy in income taxes, it did not seriously affect the masses of the Koreans; and at the heaviest is lighter than what they had been liable to under the corruption and misrule of their own rulers.

Korea is heavily wooded in the interior; but in the well settled regions are many bare hills that might be growing timber. Japan has introduced an Arbor Day; and last year over twenty million trees were planted. All the way from Tokio to Seoul rice was the principal crop; but as we approached Pyeng-Yang after leaving Seoul, millet took the place of rice. This was because the region was too level and the beds of the streams too deep for gravity irrigation. Pyeng-Yang means Level-land; and tho the city itself has a hilly site, it is in the midst of a level plain not a few miles broad.

While we were in Seoul the Presbyterian Mission gathered for their annual meeting; and thus we had an opportunity to hear the Japanese ex-convict evangelist. Originally of a vindictive temperament, he had spent a number of years in prison, but was converted and transformed by the Gospel of Jesus. He addressed the authorities while in Seoul.

We received an invitation to visit the ex-Emperor's palace, and spent two very interesting hour in it and the park surrounding it. On an other day we were taken to the Western Palace where we spent most of an hour looking on a very complete exhibit of Korean Art, Korean products, Korean minerals etc. According to Japanese law all mines, quarries etc are the property of the Government; and Japan has secured a rich prize in Korea; and so far as material prosperity and government is concerned Chosen and her people are gainers so far. The difference between the two names Chosen and Korea is quite like the difference be-

tween Britain and England. Japan means Sun-Source, and Chosen means Dawn-Freshness.

In Seoul the Y. M. C. A. has a flourishing industrial school which has demonstrated that the youth of Chosen are capable of high skill and efficiency under good instructors. They are a very teachable people. They are also sensitive to disrespect, or humiliation.

The Christian workers in Chosen testify that the Japanese who are residing in that country are more accessible, and more easily won to Christ, than they are in their own home land. Two reasons are assigned for this; (a) they are less hampered by family and social ties; (b) they see the good fruits of the Gospel among the Koreans.

The beginnings of civilization in Chosen date back to about the time of King David, just after the downfall of the Shang dynasty in China, (1122 B. C.). A Chinese statesman, Kechee by name, a near relative of the last Shang Emperor, exiled himself into Chosen, and accomplished a great and good work for its half savage inhabitants. At Pyeng-yang we visited his grave on a hill among beautiful groves near the rity; and in the city we were shown a well which dates from his time, and is known as Kechee's Well. Chosen has a venerable past, and also a very hopeful future.

The Chosenese have long had an alphabet for their language though it was despised by the scholars. But the Bible, translated into the Chosen tongue, and printed with this alphabet which is very easily learned, is eagerly studied by all Christians as well as their friends and relatives; and the Chosen alphabet and the Chosen vernacluar rapidly rising in public esteem. The entrance of Thy Word giveth light. J. E. WALKER.

Shaowu, China, Jan. 11, 1917.

LESSONS IN ST. JOHN. (IX).

"Labor Not For The Meat That Perishes."

There is no one of the miracles recorded by John that is better accredited or had such influence with the multitude as that of the feeding of five thousand in the desert, unless it be that of the raising of Lazarus. But the miracle should be held altogether subsidiary to the discourse that follows.

Raphael's marvelous painting, the Sistine Madonna, is a wonder in itself, but it was intended for something more than simply to attract and satisfy the cravings for the beautiful. It was an altar piece; and while the spectator is first drawn by the almost divine portraiture of Mary, and the piercing eye of the child, that is to be the Redeemer of the world, as well as the angel throng, he must, if he would reach the goal, close his eyes to the outward form and enter reverently into the presence of the Invisible. The artistic gives place to communion. "Eye hath not seen nor ear heard" the Ineffable within the veil.

We must not think that Jesus was devising minor expedients to attract attention. He fed the multitude because he was moved with compassion for them in their need; nor would that of itself suffice. The same love would lead Him on to the higher ministry that brought Him into the world. The people had eaten bread to repletion. Why should they remain indifferent to the true bread which had come from heaven to give life to a needy world?

I heard Professor Park once say: "There is a great difference between one who is going up stairs and one who is coming down." At first the woman at the well was a most unpromising subject for the better life; but it was only a little while before she is asking for the "gift of God," the living springs of water.

The men in the synagogue of Samaria on the other hand, had just eaten of the barley loaves; now they want something more spectacular; they are demanding a bread-maker, greater than Moses himself. Jesus was anxious to bestow not material gifts, but Himself. He freely offered them his body without money and without price. Unless they ate of the flesh of the Son of Man, their souls would wither up; they had no abiding life.

This was a hard saying, it was a severe test. Many deserted the Master and walked no more with Him. They only served to increase the numbers and virulence of his enemies. Peter and the two other evangelists give us the miracle, but they fail to report the sermon. Only John, with the eager eye and the spiritual insight, apprehends the mysterious words, and records them for the enlightenment of all coming time.

We have to-day the commentary without the text, a discourse or conversation which ought not to seem so strange and difficult to us as it did to those who first heard them.

Mr. Bergson, the famous French philosopher, now in this country, in an interesting paragraph where he is speaking of the nutriment of the natural body, tells us of three various ingredients which give heat, energy and nervous fiber respectively. He makes the nervous system the most important, and the one which survives after a fast from food would deplete the rest of the body. Our Lord has to do not with the body but the soul, and declares there is only one food that can nourish it, "I am the bread that came down from heaven; the food that I will give is my flesh."

He is not speaking of his doctrines, however profitable in themselves; nor of the bread and wine at the communion, as Rome would have us believe. His words are spirit and they are life, and necessary in themselves. But "the bread I will give is myself. For my flesh is life indeed, and my blood is drink indeed."

We note also that the body must be broken and the blood shed. There is always the sacrificial element in the attainment of righteousness. The hungry soul haunts the cross.

In all previous chapters in this gospel, faith is represented as appropriating the blessing. Now the questioner falls back upon the old necessity of works. "What shall we do that we may work the works of God?" As Nicodemus asks the process, "How can a man be born when he is old?" As Jesus then only reiterated the truth, so now, "this is the work of God, that ye believe." Everywhere, underlying all effort there must be the energy of faith.

It is an interesting fact, and now more readily accepted on every hand, that man is one with the various orders of being that make up his environment. "I am part of all that I have met," writes Tennyson. Wordsworth comes into such close communion with nature that at times.

> "Sensation, soul and form,
> All melted into him, they swallowed up
> His animal being, in them did he live;
> And by them did he live; they were his life."

So the mother's love and care, the teacher's personality abide more or less in the child and the growing boy. They live on in those who survive, even when the loved forms of the elders are seen no more.

A woman was once crying out frantically, "I have lost my baby," though the infant was still in her arms. So many a one today is mourning the loss of some dear friend, who is an unknown part of his life.

Professor Fechner, since his death, is taken more seriously than at first, when he insists that while one material body can not simultaneously occupy the same space as another, spirit with spirit may meet and interpenetrate. The spirit we know is not under the same restraints as

matter. However this may be with human lives, it is certain that the finite and the infinite can be interfused, one with the other. "I in them and and they in me, that they may be made perfect in one" and yet not swallowed up or lost. Not like the drop in the ocean, rather like the little flower that turns to the sun.

It is not Pantheism when Paul declared to the Athenians, "In Him we live and move and have our being."

This brief study will not allow us to enlarge, nor add examples we who have read, of men in Christian biography and met in quiet hamlets—men and women who have often risen to such holy inconspicuous lives, that it became certain to the throng of sympathetic hearts that they have come to know something of the mind of Christ, and have found their nourishment in the deeper, hidden treasure-house of the soul.

Here are lines which we stumble upon in one of Matthew Arnold's minor poems, which will be worth reading, and reading again:

"Twas August and the fierce sun overhead,
Smote on the squalid streets of Bethnal Green.
And the pale weaver, through his window seen
In Spitalfields, look'd thrice dispirited.

I met a preacher, there I knew, and said,
"Ill and o'erworked, how fare you in this scene?"
"Bravely; said he; "for I of late have been
Much cheered with thoughts of Christ, the living bread.

O human soul; as long as thou canst so
Set up a mark of living light,
Above the howling senses' ebb and flow,

To cheer thee and to right thee if thou roam—
Not with lost toil thou laborest through the night;
Thou mak'st the heavens thou hop'st indeed, thy home."

San Diego, Cal.

RELIGIOUS CO-OPERATION.

Resolutions Adopted by the Southern California Denominational Superintendents and by the California State Church Federation.

Whereas; Our respective denominations do constantly labor to the great and single end, the establishment of the Kingdom of God on earth, and,

Wheres: The communions we represent do officially favor in their large assemblies, not only in lands of alien speech, but also within the bounds of our own country, comity, co-operation and sometimes consolidation.

Be it Resolved, that we do hereby agree to submit to our respective denominational bodies for their aproval the following principles and plan for the governing of the action of our denominations in locating churches in the field known generally as Southern California.

I. The rights and interests of each denomination are to be conserved. This we count as basic and applies to the larger and smaller denominations alike.

II. A commission composed of proportionate representation from all denomination concerned, the proportion of representation from each denomination to be based on denominational membership within the territory of Southern California, shall be formed, to which shall be referred questions of the location of all new churches, whether among English speaking peoples or peoples of alien tongues, and also all questions involving the combining of churches in any given territory or location, or the withdrawing of any denomination from a given territory. The commission shall consist of one member for each denomination and one additional member for each 10,000 members and major fraction thereof, with a limit of six representatives for any denomination.

III. The following principles are to be applied in determining the denomination that is to occupy any given unoccupied territory, viz.,

(a) The principle of proportionate representation is to operate as follows: Each denomination will be assigned to new places in number proportionate to the denominational numerical strength in Southern California, south of the northern boundary of Kern and Santa Barbara Counties.

(b) Before each assignment of new territory, a canvass of the field is to be made and the Commission will take into consideration the denominational preference of the community as a factor in making the assignment.

(c) The Commission will also consider, as a factor in making their decisions, the probable preparedness of any particular denomination to do the work in a given community or for any special people, these three considerations shall enter into and determine the Commission's findings.

IV. No denomination shall enter any field without the consent of this Commission on Location.

In case of communities where denominations combine, it shall be counted as a gross breach of faith for a third denomination to organize work therein without the consent of this Commission.

V. A second Commission, to act as a Holding Concern, shall be formed to be composed as may be hereafter determined, for the purpose of securing properties in new territories on the most advantageous terms, said properties to be held in trust for the denominations agreeing to these plans, until such times as the Commission on Location may determine which denominations are to occupy said territory. These said properties are to be turned over to the denominations so determined upon at the exact cost to which the Holding Committee has been put in securing the same.

VI. We recognize the fact that we have only advisory powers until our respective denominational bodies shall consent to these or like principles and instruct us to act under the same. Until such instruction is given us, we do hereby agree to form ourselves into an organization of Denominational District Superintendents and that we will meet as such once a month, on the first Monday of each month for the purpose of giving prayerful and brotherly consideration to all questions regarding over-churched territories or the establishing of new churches.

EDWIN P. RYLAND, Chairman.
GEO. F. KENNGOTT, Secretary.
JAMES H. SPEER.

Unanimously adopted at a meeting of the Superintendents, held at the Y. W. C. A., Los Angeles, Feb. 5, 1917, and recommended that the State Federation send these principles to the various State Denominational Bodies for action.

Adopted by the State Federation at a meeting at the Y. M. C. A., Los Angeles, Feb. 28, 1917.

We have a Friend who knows us better than we know ourselves, loves us better than we love ourseles, helps us when we cannot help ourselves, forgives us when we cannot forgive ourselves, and in the midst of our deepest despair breathes into our heart the breath of a new and divine hope. —James Freeman Clarke.

The doctrine that enters only into the ear is like the repast one takes in a dream.—Chinese.

LEGISLATIVE DIGEST.

The following digest of bills of interest to the churches, before the California Legislature, was prepared by the Executive Secretary of the State Church Federation. Pastors and laymen are urged to see at once, or write their representatives in the Legislature, and let them know their wishes regarding these measures. This is a matter of vital importance.

Prize Fight: Senate Bill No. 59 creates a Senate Athletic Commission to supervise boxing, etc. The State becomes a partner in every fight. Senate Con. Amend. No. 19, and Assembly Con. No. 9 are identical. They establish a State Athletic Commission and repeal the present anti-prize fight law. Oppose these measures.

Race Track: The race track gambling interests are seeking to restore race track gambling in California. The present law prohibiting race track gambling will be very greatly strengthened by the passage of Senate Bill No. 573, which makes it unlawful to publish, distribute, sell or give away and information concerning horse races or betting on horse races. Urge the passage of this bill.

Sunday Rest: Assembly Bill No. 800 prohibits all unnecessary labor and the pursuit of unnecessary occupations on Sunday. From the religious standpoint this measure is not a "blue law" at all; it is not stringent enough; but from the social standpoint, it makes Sunday a day of rest or recreation and meets the need for One Day's Rest in Seven. It ought to become a law, but will be bitterly opposed by certain interests opposed to Sunday rest and interests greedy for gain.

Compulsory Boy Conscription: Several bills have been introduced to compel all boys in high schools to be trained as soldiers. These bills have nothing to do with universal military service; that term applies above the age of 18 years and is a Government matter. The bills which make child military training compulsory are A. B. No. 32 and S. B. No. 723; the latter bill creates a Military Commission to effectually militarize the boys of California.

Lottery: A. B. No. 300 makes the selling or transferring of lottery tickets a felony instead of a misdemeanor. It is a much needed law.

Bible in Public Schools: A. C. A. No. 34 amends the present law, which has been interpreted to exclude the Bible from the public schools by adding: "But nothing herein contained shall be construed to prohibit the reading of the Bible without note or comment in the school room." Urge its adoption.

Anti Cigarette: A. B. No. 591 makes it unlawful to sell or give away cigarettes or cigarette papers. Must have vigorous support to get it through.

Anti Gambling: S. B. No. 1111 very greatly strengthens present law.

Anti Usury: S. B. No. 70 provides that rate of interest sall not exceed 12 per cent. It will put the vicious loan sharks out of business.

Liquor Bills: You have read of the various liquor bills in Mr. Hichborn's Legislative Bulletin. You are especially urged to get behind the County Unit Bill, S. B. No. 3, A. B. No. 163. This extends the Wiley Local Option Law to Counties.

The Christian life is neither a dogma nor an action, but a certain tone of thought and sentiment, a certain purity of desire and simplicity of aim, a certain holiness of affection, spirituality of devoutness, humility of self-dedcaton.—James Drummond.

THE FIRST CHRISTIAN EFFICIENCY CONGRESS, PITTSBURGH, SEPTEMBER 24-27, 1917.

Definite announcement is made of the First Christian Efficiency Congress to be held in Pittsburgh, September 24-27, 1917.

The Congress will be conducted under the joint auspices of the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America and the local committee appointed by the Pittsburgh Council of the Churches of Christ.

It is estimated that six hundred to eight hundred delegates will be in attendance.

It is expected that a book upon Christian Efficiency Methods will grow out of the Congress.

Emphasis will be placed upon the Kingdom of God as related to the entire community.

The Congress is a recognition of the fact that the complete Christian program is possible only by co-operative effort.

It will seek to release the best knowledge gained by the study of the plans which have worked successfully through the local Inter-Church Federations.

Stress will be laid upon the necessity of a Christian program worthy of the demands to be made upon organized Christianity under the new internationalism. The world has not yet learned how to live in permanent peace. It will not learn how so to live until international relations are Christianized.

Is there really a science of individual and federated church work? It is hoped that this question will receive at least a partial answer at the Pittsburgh Efficiency Congress.

GIFTS FOR ARMENIAN RELIEF.

One anonymous contribution of $20,000 received this week by the American Committee for Armenian and Syrian Relief makes a total of $63,000 given anonymously, by one individual whose name is not known even to the Committee.

Another individual deeply interested in the work has given anonymously at different times $95,000. Other anonymous gifts received since the Committee began in October, 1915, brings the total to approximately $200,000 of money from persons whose names by request are withheld from the records, and are known only in the treasurer's office.

A young bride recently sent $100 saved by reducing the cost of her trousseau.

Another lady has given more than one-half of her income of $350 per annum.

Schools and seminaries, realizing that people are dying for lack of food, have sent gifts resulting from the reduction of the cost of annual banquets.

More than $1000 has come from a missionary in Korea, while missionaries or mission schools have sent generous offerings from South America, China, Japan, The Philippines, Hawaii, India, Uorto Rico and South Africa. The Nez Perces and Crowfoot Indians have sent their gifts.

Superannuated Ministers (one 82 years of age) from their meager allowances send contributions "For relief of those whose sufferings pass our comprehension."

Others have given watches, rings, bits of old jewelry and family heirlooms that the hungry may be fed and life saved.

Scores and hundreds of innocent, helpless, women and children in Bible lands are dying every day of starvation

and disease brought on by lack of the simplest necessities of life.

A message received this week from Damascus reports that 50 wagons are required to carry the dead from the streets but the number is much more than they can handle and thus many are left, helping to spread disease.

A new horror has been added to an already over-flowing cup of woe—hydrophobia—as many as 10 dying daily from this one cause and sometimes more, in Damascus alone.

Suicide is on the increase, resulting from despair and inability to obtain a crust of bread to satisfy hunger.

A Million People in Bible Lands Dependent upon Relief.

Substantial as have been certain anonymous and other gifts, the resources at the command of the Committee are utterly inadequate to feed the multitude. Witness the fact that allowances from the commitee to the various relief camps are on the basis of only 10 piasters, equivalent in normal times to 40c, per month, per capita.

When one remembers that in Turkey no government allowance or subsidy such as other countries grant to their dependents, is available and that flour and other food stuffs are many times more expensive than here, the pitiful inadequacy of an appropriation of one and a half cents per capita per day is evident. Yet thousands of orphans and helpless women who have not yet gotten on the relief lists are deprived of even this assistance.

All money sent to the treasurer, Mr. Charles R. Crane, 70 Fifth Avenue, New York, is cabled as promptly to the United States Embassy, and through consuls, missionaries and other responsible agents distributed to the various relief camps, without any charge whatever for salary or expense of the distributing agents.

ACTIVITY AND GROWTH AT ADIN.

Reports from Adin, California, give a healthy state of affairs at that point, under the leadership of the Rev. C. H. C. Jackson and his wife. The present incumbent accepted a call to Adin only nine months ago, and during that time the Church has shaken off its lethargy and is now growing with leaps and bounds. The membership has grown from 29 to over 60, twelve conversions being reported during the month of February, and these mostly from the Senior Christian Endeavor. The Junior Endeavor, under the superintendency of Mrs. Jackson, has grown from 20 to 31, every member of which has confessed Christ as a personal Saviour, consequently each one engages in prayer at every session. The programs are arranged and carried out by children ranging from eight to twelve years of age, and as leaders can teach many lessons to their elders. Eleven of these members are passing examinations for "Expert Endeavor." Sewing classes, Kindergarten work and manual training have also been introduced with gratifying results. The Juniors have frequently taken charge of the Sabbath evening services, much to the delight of large audiences.

Every organization of the Church is now on a missionary basis; the Junior and Senior Endeavor Societies combining their missionary efforts to subscribe the sum of $30 on the "Station Plan," in the Philippines. The Church as a whole will reach the $150 mark for missions the first year of this pastorate.

On Sunday evening of Feb. 25th, after a special missionary program, nine high school young ladies went forward and dedicated themselves for missionary work at home or abroad, as the Lord wills.

In the Sunday School, each Sabbath sees an appreciable increase in attendance. New ideas for promoting interesting and attractive sessions are continully being introduced with profit.

Weekly offerings at the Church services have more than doubled the past nine months, and thus everything combined, the sequence discloses a practical and genuine spiritual optimism resulting from the high note of evangelism sounded by this young pastor and his wife.

THE MARCH MEETINGS OF THE UNITED CHINESE MISSIONS IN SAN FRANCISCO.

The sixth annual series of evangelistic meetings which have come to be known as our "March meetings," held regularly for eight days, beginning with the first Sunday in March and closing on the second, are now in operation. We are greatly favored by the presence with us, as our Evangelist of Rev. Robert Edward Chambers a member of the Baptist Mission in South China, who speaks fluently the Canton dialect which is the mother-tongue of nine-tenths of the Chinese in California. All the services will be held in the chapel of the Presbyterian Mission which is our largest auditorium, beginning at about 3 o'clock in the afternoon and 8 o'clock in the evening. The meetings on last Sunday, which are the only ones upon which I can report in this issue were very encouraging. The afternoon audience was large, the evening one filled the room which is seated, I am told, for 500 people. The Evangelist had close attention sweetening wth occasonal humor appeals exceedingly intense. A goodly number of cards were signed on this first evening. My ignorance of the language prevents my reporting as of my own knowledge, but it is understood that a signature to these cards will indicate a full decision to repent and believe on the Lord Jesus Christ. Pray for us and we will hope to bring glad, good news next week. W. C. R.

MARTINEZ.

Our recent E. M. C., every member canvass, was a great sucess. The totals of course would not equal the larger churches, but the percentage of gain, both in number of subscribers and the amount pledged to home expenses and benevolences was large; 90 to 100 per cent gain. It delighted and surprised everyone. The pastor is giving a series of morning mesages leading up to Easter, his custom for years elsewhere, which is attracting considerable attention. At a splendid meeting last Sunday night, there were more men than women present. We recently had a big Christian Endeavor rally here at which Christian Endeavor Societies from this part of the county were present to hear C. E. Hamilton of Boston. The church is planning to call a recognition and Installation Council for the pastor, Geo E. Atkinson probably about April 20. Everything is most encouraging just now.

SANTA CRUZ.

The first Sunday of the second pastorate of Rev. A. W. Hare at the Congregational church was a red letter day in the history of the church. Mr. Hare announced that he would read his acceptance Wednesday night at the church prayer meeting. It was also fellowship Sunday, arranged before the church knew who their leader was to be, and a day for the every member canvass.

Rev. H. H. Kelsey was down from San Francisco. He is an efficiency expert and at the service gave a strong sermon on "Christian Stewardship.' At the close the 25 men who were to make the every member canvass stood about the altar for a commissioning service with the commission given by Dr. Kelsey and the prayer by Rev. A. W. Hare. The members had been notified that the canvassers would call during the afternoon and two by two they went out by auto and at night they gathered at the church to report. It was a happy lot of men, who told of pleasant experiences visiting homes where they were heartily welcomed. It was announced that practically $3400 had been pledged. This does not count the plate offering and many yet to hear from.

TWENTY FIFTH ANNIVERASARY AT BAKERSFIELD.

The Congregational Church at Bakersfield celebrated its 25th anniversary last Sunday. The anniversary sermon was given by Secretary Wikoff who spoke on "The Church of Tomorrow."

The Bakersfield Church was organized on the 28th of February 1892. There were fourteen charter members, seven men and seven women. Only one resides now in Bakersfield, Mrs. F. C. Park. Two are living in San Bernardino, Mr. and Mrs. Wm. Parker.

The present church site was secured in 1898, the church building was moved and repaired and the parsonage built.

The pastors have been three in number: A. K. Johnson, February 1, 1892 to April 1, 1893. John W. Phillips, November 1, 1893 to April 1, 1897. Edgar R. Fuller began November 1, 1987 and is pastor now.

We quote the folowing from the church calendar:

"Our Church Ideal."

"To be Congregationalists without being sectarians—to regard all who live up to the best they know as friends of Jesus the Christ.

Willingly to take some definite part in the work of our church, and loyally to strive to make it a power in the uplifting of men and in the upbuilding of the kingdom of righteousness.

To search for truth in God's two great books—the Bible and Nature—and to welcome truth no matter what its source.

To regard our religion as something to be lived, rather than to be talked about.

To carry comfort to the sorrowing and lonely.

To be kind to little children and to all in need of sympathy and help.

To bear our burdens with smiling faces, and to be ever ready to bend our backs to the burdens of our weaker neighbors.

To be patient, faithful, forgiving and loving.

To carry no grudges to believe the best about each other. And to spend our days like our Master in being a friend to man."

Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam.

If we make religion our business, God will make it our blessedness.—H. G. J. Adam.

If you would render correction effective cloak it with charity.—Anon.

NOTES AND PERSONALS.

At the meeting of the ministers next Monday in San Francisco Mr. F. M. Dickie will speak on "America On the Seas."

"I do not know of anything in America so full of promise as the religious interest in the universities," said Dr. John Douglas Adam in one of his adresses in Berkeley last week.

John Spargo, one of the sanest and most distinguished socialists in the United States, spoke on "Socialism and War" at Plymouth Church, Oakland, Wednesday evening of this week.

Secretary Wikoff of the Church Building Society was with the church at Maricopa last Sunday evening. There was a full house and almost unanimously a movement for a new church building was passed.

Dr. Van Horn and Mr. Donat are giving the McLean Christian Endeavor Society in First Church, Oakland, a series of talks on "Christian Fundamentals." The first, last Sunday evening was on "What Must I Believe About God and His Word?"

The Rev. C. L. Mears of Alameda returned last week from Hawaii. He reports a delightful time at Honolulu, Hilo, and elsewhere. He found the two leading churches, Central Union at Honolulu, and the Foreign at Hilo, in very prosperous conditions. The Rev. George Laughton is pastor of the latter, and Dr. J. H. Williams of Redlands is supplying the former.

Bible classes for college men are conducted in First Church, Berkeley, each Sunday morning at 10 o'clock; under the leadership of Professor Stratton of the University of California, the Freshmen and Sophomores are studying Christian Fundamentals; under the leadership of Mr. Kingman the Juniors and Seniors and graduate students are studying the Principles of Jesus. Last Sunday the topic was "Student Standards of Action."

The Bay Association meets next Tuesday with Sunset Church, San Francisco. The church is on the corner of Tenth avenue and Judah street. Time is two o'clock. At 3.15, the Revs. Donat, Campbell, Palmer and Van Horn will speak on "Useful Methods of Observing Lent, for Congregationalists." At 4:15 Mr. M. J. Minkler a candidate for ordination will be examined. The evening sermon will be given by Dr. Brooks. Supper will be served for 35 cents.

The Rev. Dr. Washington Gladden began to supply the First Congregational Church, Los Angeles the last Sunday in February, speaking on "Worlds in the Making." "The world will be Paradise," said Dr. Gladden, "as soon as we men want Paradise and are willing to pay the price in labor and service and patience." Another remark was: "The humanization of the brute is the work upon which the Infinite has been employed through all these ages and the work has gone on far since the days of the cave dwellers."

The pulpit of First Church, San Francisco, will be occupied next Sunday by the Rev. Dr. Van Horn; the following Sunday by the Rev. E. A. King of San Jose, and on March the 25th by Dr. R. C. Brooks. Last Sunday Superintendent Rathbone was with the church. It was communion Sunday and eight persons were welcomed into membership. Of the six uniting by letter one came from the First Congregational Church of Los Angeles; one from First Church, Alameda; two from Grace Methodist Church, San Francisco; one from Wesley Methodist Church, Los Angeles; one from

Church of Ireland. A meeting has been called for March 15 to consider a call to Dr. McElveen of Evanston, Illinois, to the pastorate.

SEATLE NOTES AND PERSONALS.

The Rev. Hugh G. Ross has entered on his third year as pastor of Plymouth Church, Seattle. The Post Intelligencer says that as a Bible expositor Mr. Ross has specially impressed the people of Seattle.

The Seattle Congregational Church Extension Society held its 16th annual meeting Tuesday evening of last week. There was a reception at that time to Dr. L. O. Baird the new superintendent of the Washington Conference, who gave the principal address of the evening.

Among the sermon topics in Congregational churches in Seattle last Sunday were these: "The Reign of God," and "The Child Question Heaven"—Hugh Elmer Brown, morning and evening in Pilgrim Church. "God" and "The Problem Facing America in the Prospect of War"—Sidney Strong in Queen Anne Church, morning and evening. University Church, by Horace Mason in the morning "The Struggle for Existence." Plymouth by Hugh G. Ross "Prayer in the Spirit," in the morning. In the evening: "Mary Slessor, of Calabar.', Rev. J. G. Evans in West Seattle: "Christ Knocking at the Church Door," and "The Growth of Cults in Modern Life."

INLAND EMPIRE NOTES.

The evangelistic campaign is going on with good results. Evangelist Fawcett has been assisting Rev. George Dalzell, at Pleasant Prairie, and conversions are reported. The meetings are well attended at Hillyard, and the pastor Rev. A. A. Doyle, is assisted this week by Rev. P. A. Bauer, of Plymouth Church.

Dr. T. H. Harper, of Westminster Church, has begun a series of sermons for men and women who are willing to think. The subjects are: What the Church Means to me? Is Christianity Failing? Was Jesus God? The Place of Faith in Life. What Jesus Means to Me. Does Liberal Theology Meet the Need? Do Dreams Come True? The Glory and Beauty of the Resurrection.

The writer has begun a series of Lenten sermons to be preached at Vera and Five Mile Prairie churches on "Answers to Sincere Inquiries": Can I know There is a God? Can I Know the Bible is Divinely Inspired? Can I know my Sins Are Forgiven? Can I Be Saved without Accepting Christ as Savior? Is Church-membership Necessary for Salvation? What are the Proofs of Christ's Resurrection?

The Congregational club will give a reception to Drs. L. O. Baird and F. N. White, next Monday night.

The Federated Work At Pullman.

The Federated Churches of Pullman, Washington, have undertaken a campaign to erect a new church edifice. The present plant is entirely inadequate, and the location unfavorable for the work. A new site, situated near the buildings of the Washington State College, and costing about $2500 has been secured, and building operations will probably be undertaken during the coming summer.

The building campaign was launched by Rev. H. H. Wikoff of the Congregational Church Building Society about the middle of last December. The small membership of the organization, which is a federation of the Baptist and Congregational Societies, made it doubtful as to whether or not the proposition could be financed, but the splendid response to the appeal of Dr. Wikoff dispelled all doubt. Over $6000 was immediately pledged. This amount, together with the proceeds from the sale of the present property and aid from the C. C. B. S., practically assures the project.

One of the striking features of this endeavor was the hearty and united response of the members of both churches. The federation, has been in operation for over three years and is quite satisfactory to the membership of each church. The relationship which the churches bear to each other and to the federation is similar to that which the states of the union bear to each other and to the United States. The federation stands for the independence of each society in the federation, and for loyalty of each society to its own denomination. That such a plan of church co-operation is feasible was well demonstrated by their harmonious effort to secure a new church home. Since the first of the year, twelve persons have applied for membership, six for membership in the Baptist and six for membership in the Congregational Church. J. EDWARDS.

Spokane, Wash.

The Home

THE EXPECTATIONS OF PARENTS.

Many, perhaps the majority of parents, are puzzled and often disappointed to be obliged to accept the fact that their children in growing up do so in unexpected ways. There seems to be always an unknown quantity in their behavior for which there is no accounting either by heredity or home and educational influences.

Probably no child ever turned out exactly as his or her parents expected; and these parents, watching over the development of their children who have entered into the world as helpless fragments of their own life, are amazed to find themselves one day confronted by an entirely new and more or less unfathomable personality. Happy the child whose parents regard this personality as one to be patiently studied, instead of one to be bent or broken to their own desire, even when the desire is for nothing but the best good of the child; for the development, especially that of the boy, is often inharmonious, erratic, and headstrong, a constant source of anxiety to those who love him best, so that it often seems as if none but drastic means, like the direct imposition of a will wiser than his own, would bring him to his senses and set his feet on the right path.

Once in a great while this method may be useful, but more commonly it is a mistake,—a mistake that arises from lack of understanding on the part of the parent. Parents ought to be able to understand their children at any age a great deal better than children can possibly understand their parents, but unfortunately this is frequently not the case. This misfortune does not arise from lack of affection on the part of the parents, but it usually has something to do with their not taking the character of the child with sufficient seriousness. They are so aware of what they suppose their offspring's character ought to be that they do not spend much time in finding out what it really is, until the knowledge of it is often driven home to them by some startling and very likely not altogether pleasing manifestation on the part of the offspring. This sort of enlightenment naturally causes some irritation to the parent. Where did these vagaries come from,—These lapses from the ideals

the child had been brought up to reverence? And why does he frequently act as if he did not care very much about the persons who love him best, but seem to regard them chiefly as a source of perennial supplies?

Once in a while some thoughtful boy or girl arises whose heart and mind are big enough to take in both new claims and old. "That boy since he was born," once said a singularly fortunate mother to me, "has seemed to live only to find out what his father and I wanted him to do, and to do it." He was not in the least of the apron-string variety either, but a rare type of noble manliness, and possessed an unsurpassed record as a football guard. It was a case of perfect confidence and understanding on both sides. His father and mother drew a long breath every year when the football season was over and he came forth comparatively unharmed, but he was never asked not to play. It was no wonder, therefore, that the expectations of these parents were more than fulfilled. They expected the right things—and got them to an unusual extent, it is only fair to add; for there are plenty of boys and girls who turn out extremely well, who are occupied in thinking about a great many other things than what their parents want them to do.

The father who wants his boy to have a better chance in life than he had himself is always seriously handicapped if he succeeds in fulfilling this aim. The experiences of his boy are new to him, so different indeed that he is often unable to give them their true values, and hence the relations between them often become strained from continual misunderstandings on both sides. The parent is dazzled by the attainments of his offspring, superficial or otherwise, and the offspring regards himself as adding lustre to the family circle by his very being, and that no sacrifice on the part of others is too great to maintain such a flower as himself.

This is the reason why the boy who longs for an education and struggles through hardships to get one usually attains a moral balance much earlier than those whose parents have gone through the struggles for him. And there should be no reason for surprise that this is so. Our qualities, like our muscles, grow serviceable by means of exercise. The boy has not been called upon to exercise either self-denial or consideration, and these attributes do not ordinarily flourish in youthful soil without cultivation.

"But," say the disappointed parents, "where is his gratitude? Here we have denied ourselves to give him every advantage both social and educational. Is it natural for him to be oblivious of this evident fact? Is he to make no return for it?"

Well, he makes a return that perhaps seems to him sufficient, either in cutting a figure socially or by getting good marks in his work. That, however, does not wholly meet the expectations of the parents. What they want when they talk about gratiude is love, consideration, and an adequate recogntion of what they are doing for him. Apparently the human mind can never grasp the fact that there is only one thing in the world that kindles gratitude, in the best sense of the word,—the sort of gratitude for which they are looking,—and that is the understanding heart. Benefactions without that are nothing but a burden, either to be ignored, as in the case of the boy, or, as with older and more thoughtful persons, borne with an uneasy and ever-present sense of oppression, of which they would gladly be rid. A sense of obligation on the child's part without the understanding and sympathy of the parent creates a gulf between them over which there is no known bridge.

This is the difficulty that faces rich parents when they wish to teach their boy economy and self-denial. They give him a stinted allowance and tell him that he must learn to live on it, when the boy knows all the time that the restriction is an artifical one and comes from what is probably a perfectly justifiable doubt as to his wisdom in the use of money. This in itself does not promote a good understanding on either side, without which all outward restrictions or indulgences are worse than useless.

If the parents would spend time in considering their children as individualities more or less unknown, not only to others, but to themselves, a great step would be taken in the right direction. It is absolutely impossible for the young to take the point of view of their elders,—the dust of antique time would lie forever unswept if they did; but it is not impossible to gain their confidence sufficiently,—though plenty of time and patience are needed for this end,—to make them feel that there may be something in their parents' views that is worth considering. The expectations of parents need go no farther than this, for when this is accomplished they will know through sympathy when to advise restraint and when to encourage, and will not be nearly so liable to praise or blame for the wrong things. It is a fortunate boy who has two wise parents to watch over his youth,—one to supply the large general basis of conduct and relations to men and women, and the other to be perpetually on tap for loving and patient details. It has been said by an acute observer that children do not obey, they imitate. To prove how much truth there is in this assertion we have only to consider the incessant admonitions they receive to "be good" from the time they are able to walk alone, to the day they graduate from college, and observe how little effect it has on their career. And this is no wonder for not one of them knows what it really means.

The boy or girl who goes to college, especially the boy, is in need of more understanding on the part of the parents than those who go into business or stay in the home, for the ends and aims of the college are more remote and hard to grasp than those of family life or that of business. Business is definite, and usually for the beginner a matter of well-adjusted and obvious means and ends. Intelligence and faithfulness receive almost immediate rewards in terms that can be measured by any one. Not so college. Witness the immeasurable definitions made by prominent educators of the reasons why a college education is desirable. It suggests that there is something wrong somewhere that such explanations should be necessary. But there is no doubt that to some persons who have not actually known the subtle enchantment of the life and its far-reaching opportunities its drawbacks are sometimes more convincing than its advantages. It is moreover an indisputable fact that every boy does not always do as well in college as he does out of it; and how much is the fault of the college, and how much of the boy, and how much of the parents behind the boy is not as yet clearly understood, though the problem is eternally under consideration.

What seems to have been proved in regard to it is that it is always dangerous for a boy to be sent to college without some little knowledge on his part of the reason why he goes. The purpose need not be a great one, but it ought to have some decency about it. The same principle applies naturally to life. No one can accomplish much that is worth while in life unless he has some sort of a decent purpose to direct his course, no matter how small and shadowy it may be at the beginning. But it is a little harder for the boy who does not know the meaning of anything not to fall by the way in the necessarily artificial life of a college, where the aims are remote and the temptations near at hand. The wise parent is not easily discouraged, and endeavors to keep some sort of a purpose in plain sight to serve in the way of a rudder with which the boy's

circuitous course may be steered. But if after giving plenty of leeway some dawning of a purpose does not make itself visible, it is evident that he needs to be brought into closer contact with the primitive needs of man, for, as the French Herve said, "He that will not answer to the rudder must answer to the rocks."

There are many affectionate and not unwise parents not among those who deliberately consider themselves as suffering from the ingratitude of their children, yet who are often puzzled by their lack of consideration and by their occasional reticences and determination to go their own way. The change is felt more by the mothers who have presided lovingly over the details of their children's lives since their helpless start. They are troubled and often wounded by this state of things, but here again is a case for the understanding heart. As a rule, young things of five, fifteen or twenty-five should be healthily preoccupied by their own Ego, and in the absorbing business, not alone of minding their own affairs, but of finding out what those affairs really are; and this is often, it must be confessed, to the apparent neglect of a sufficient consideration of the affairs of others, principally of those to whom he is dearest.

But a meticulous thoughtfulness on the part of boys and girls is often the danger signal of a morbid intensity that may make trouble in later years. It is better for them, instead of meditating on the feelings of their parents, to be learning how to play fairly with their mates; how to conquer without ostentation or be conquered without jealousy; how to use the gifts of wonder, love, and hate to the best advantage in the new and astonishing world of which they find themselves denizens. The more they see in it the more they are apt to undervalue for a time the old familiar things that have always been theirs. But the understanding heart will wait with a wisdom that does not include love of self, and follow the erratic footsteps closely and sympathetically all the way.

It is apt to be a long path, for usually before they get very securely planted on their feet they fall in love,—often a very excellent thing to do, but one not calculated to fix their attention more firmly on their parents.

"But what talk we of fathers, when there is such a man as Orlando."

This phenomenon has never been outlived, and never will be while the frame of things holds together; and it usually affords abundant scope for the exercise of the understanding heart.

Nature herself, however, steps in and lends a hand to aid parents in this emergency. The time for active measures has passed, and all that is necessary for them to do is to throw open all the windows of their souls and observe the prospect. There they can see the seed that was sown springing into life, and its reaping will be done in joy. For it will be the white harvest of the understanding heart.—Isabel Francis Bellows, in The Christian Register.

For The Children.

THE RECIPE FOR JOY.

It was undoubtedly a rainy day. The Saturday baking was done. Molly had flitted about like an industrious fairy, armed with dusting pan and cloth.

She had played with the baby, making him gurgle gleefully and reach out chubby hands, as she paraded his woolly dog back and forth.

Mother smiled and hummed a happy tune, as she took the fine brown loaves from the oven.

"All my tasks seem light as this bread today, little daughter. How glad I am that it didn't rain on a school day! Come here! I'm just through icing the layer cake!"

There was no second hint necessary. Molly dimpled as she tip-toed away from the sleeping baby, nestled among the cushions like a warm pink rosebud.

Joyfully the spoon scraped the icing pan. It was delicious chocolate, and not a speck of it was missed. The pan looked almost clean when Molly laid down the spoon with a sigh of satisfaction.

When mother finished her tasks and went to lie down for a brief rest Molly felt a bit lost.

"I know what I'll do until supper time!" she thought. "I'll ask mother if I may run over to Mabel's. She got half a dozen new books for her birthday, and a lot of new games."

Molly turned swiftly to the door, her eyes happy as May violets. Then a sudden picture stayed her steps. Into her vision flashed a pale, girlish face with wistful eyes and a sympathetic, small pair of crutches ever near at hand.

Jean Allen spent most of her days alone at the front window, where a red geranium did its bravest to add cheer to the same Sabbath school.

Molly always waved her hand to Jean as she ran by. Once Jean had opened the window and wistfully asked Molly to come in. Mrs. Allen was usually out working until late afternoon every day.

"I'll go now!" declared Molly. "She'll need me today. It's so gloomy. And now I remember that her mother is helping Mabel's mother with housecleaning today. Mother!" she trilled, softly, mindful of the baby. "May I go out to see Jean Allen, and take her a story book or two?"

"Yes, do," answered mother. "And select a glass of fresh currant jelly from the fruit closet, dear. Mrs. Allen can't have much time to put up fruit."

Jean's somber, weary eyes shone starry bright, and the droop of her lips, dripping and laughing—a sunbeam disguised in a raincoat.

"How did you guess I was so lonesome?" asked the lonely girl. "I—I cried a little at lunch," she confessed. "Only three tears, though!" she added, bravely.

"Oh, oh! Jelly! And story books! Molly, you're a good fairy. Let me see if there aren't wings folded under your raincoat!"

Molly winked away a happy tear that slipped down, saying to herself, "Now aren't you glad you came?"

"Here's a book," chattered Jean, smiling and eager. "My Sabbath-school teacher gave it to me for my birthday, and I believe I know it by heart. Have you read it?"

"No, but I'd love to," said Molly, as she scanned its pages.

"Take it right home with you!" urged Jean, generously sharing her chief treasure. "See what I've been doing! Mother bought me a crochet needle and this lovely pink cotton, and I'm going to keep my fingers flying and make some lovely handkerchiefs. Miss Thorne, my Sabbath-school teacher, you know, said she would show me a lot of pretty stitches, so I can make lace—and maybe sell it and make some money!" Jean glowed with pride.

"Oh, do show me that pretty edge!" begged Molly. "I've never thought I'd like to crochet, but seeing you do it makes me want to learn." Jean's slender fingers were flying now.

The time-fluttered by on butterfly wings.

"Oh, can it be five o'clock? I must hurry!" cried Molly, s the clock tinkled briskly, then went on about its usual business of ticking away the minutes.

"Hello, girls!" called Mrs. Allen's cheery voice from the doorway.

"Oh, mother!" Jean was all aglow. "Look! Molly brought us the finest jelly, and—please, if you're not too tired, may we have biscuits for supper?"

"Course I'm not tired!" declared her mother, who had no such word as complain in her dictionary. "Molly, do thank your dear mother for this treat. And," here she bent to kiss the sweet face, in its rubber hood, "come again—won't you? Jean looks like a different girl this minute! You're a real little rain-dear, Molly!"

Molly sped home in the rain-drenched dusk, and rushed happily into her mother's arms.

"The very sunniest, brightest day of the week!" she declared.

"Of course," nodded her mother, who always understood.

She stroked Molly's curl with a tender hand.

"You have found for yourself, my dear, the most reliable recipe for joy in the whole book of Daily Living," she said. And she added, softly: "There is no real happiness in simply having or getting, but only in giving."—Daisy D. Stephenson.

Courage is just strength of heart; and the strong heart makes itself felt everywhere and lifts up the whole of life, and ennobles it, and makes it move directly to its chosen aim.—Henry Van Dyke.

The right word is always a power and communicates its definiteness to our action.—George Eliot.

Not broken wills, not crucified wills, but consecrated wills, does He seek to pour his will through.—Samuel Longfellow.

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